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made Carthage overestimate the power of money in war and underestimate the endurance of the citizen levies of Rome, "disciplined to sacrifice as they <the Carthaginians> were not", and this same temperament "made at last even supreme sacrifice vain". A somewhat more generous documentation would add to the value of the article, but would be perhaps out of place in a periodical of this sort]; Eurhythmic, Robert Morris Ogden [Eurhythmic, "or instruction in rhythm for the purposes of a general improvement, is properly termed a revival, because in studying the historical antecedents of this method and aim of education, we find it to have been the guiding principle among the ancient Greeks". Back to the Greeks, accordingly, especially to Plato and Lucian, the author goes "for an understanding of Eurhythmic in order to learn both its scope and its significance; for the view of the ancient Greeks is instructive, not only from the simple lucidity of its logic, but likewise for the intimacy of its contact with unartificial modes of life"]; The Spirit of Horace, Arthur L. Keith [Mr. Keith thinks it "futile in lyric poetry and more so in the case of Horace. . . . <to seek> to find a central quality or dominant note". Some readers will find the real Horace in one sort of his poetry, others in another. Mr. Keith finds for himself the dominant note in the "intensity of the poet's desire to live in the all-sufficient present", making the spirit of self-dependence (which seemed to Sellars the central quality) merely a manifestation of this. "This is the secret of Horace's appeal to the present generation, who must drink the red wine of life to the lees"]].

South Atlantic Quarterly—Oct., Attila in History and Heroic Story, Elizabeth Nitchie; Jan., The Historical and Personal Background of Shelley's Hellas, Newman I. White.

Weekly Review—Jan. 26, In "The Run of the Shelves", (Walter C. Summers, The Silver Age of Latin Literature from Tiberius to Trajan) ["An amply documented account of the writers of this age . . . which amounts in some cases almost to a *précis* of their contents"]; Feb. 9, The University Brickyard, Grant Showerman [taking Aristophanes, Frogs 798-800, as his text, Professor Showerman turns a humor at once trenchant and genial upon the current attempts to reduce education to administrative statistics, based on the fiction of the "unit hour"; he affirms that "the only unit in the intellectual life is *the man*"; In "The Run of the Shelves", (Memoirs of the American Academy in Rome, Vol. III) [the volume is chiefly devoted to C. Densmore Curtis's "appallingly thorough catalogue of the Bernardini tomb", with "a short but meaty" reconstruction of the style of Praxias, by E. Douglas van Buren].—Feb. 16, In "The Run of the Shelves", (Gilbert Norwood, Greek Tragedy)—Feb. 23, Barrett Wendell, The Traditions of European Literature from Homer to Dante (Paul Shorey) [excerpt and summary would alike be a wicked injustice to this review. Every classicist should enjoy and profit by it for himself].

Wisconsin Journal of Education—June, Is One or Two Years' Study of Latin Worth While, A. W. Burr.

Youth's Companion—Jan. 20, Anabasis, John Elliott Bowman [a poem with Greek warriors at the top and American doughboys at the bottom].—Feb. 3, In "Fact and Comment" appears a Latin version of Hey Diddle Diddle.

World (New York) Magazine Section—Jan. 11, 1920, Piping the Classic Springs of Parnassus [an account

of the new engineering plan to provide Athens with water].

Zeitschrift für Romanische Philologie—XL Band, 5 Heft, Die Entwicklungsgeschichte der Destruction der Rome, Albert Stimming.

BARNARD COLLEGE.

GRACE HARRIET GOODALE.

### LUCRETIUS 1.1-28 ONCE MORE

Every one knows how difficult it is to escape making emendations, or suggesting interpretations that have already been put forth in print. I was, therefore, not much surprised, when my friend and colleague, Professor Nelson G. McCrea, after reading my discussion of Lucretius 1.1-28 in THE CLASSICAL WEEKLY 14.73, wrote me to say that as long ago as 1877 the great German scholar, Johannes Vahlen

took nearly the same view of the punctuation as you do. In 1877 he devoted a whole paper to the discussion of the Prooemium of Book 1. It is published in the Monatsberichte der Königlich-Preussischen Akademie der Wissenschaften zu Berlin, pages 479-499. This particular passage is handled on pages 482-484. He differs from you, however, in regarding the first *quoniam*-clause as beginning in 4 and ending in 9, thus linking together in one clause the phrases that emphasize the second personal pronoun, *per te, . . . te . . . te . . . te . . . tuum, tibi . . . tibi*. To be sure, he does not say all this, in set terms, but it seems to me to be inevitably involved. His explanatory parenthesis introduced by *nam* begins in 10 and continues through 20. I have always believed in the soundness of this punctuation, though it is perhaps possible that the parenthesis may begin in 6. I may add that this paper of Vahlen's is the best defence of which I know of the traditional order of the paragraphs in 1.1-145. He refutes the strongest arguments that had been brought against the traditional order, and defends the inherent possibility of that traditional order. Yet, Brieger includes verses 50-61 and 136-145 within parallel vertical lines, to indicate that, in his opinion, they are not adjusted to their context. Giusani places both passages in a different position, as do other scholars. C. K.

### LONGEVITY AND GENIUS

In The Open Court for December, 1920 (34.705-718) there was an article entitled Longevity and Genius, by Mr. Charles Kassel. On page 708, Mr. Kassel declares that he "has gathered from universal biography a varied store of data upon the longevity of men of genius in all lands, using in the work Prof. J. Cattell's Table of the World's Thousand Most Famous Men and Women, published in the Popular Science Monthly for February, 1903".

The article contains a good deal of interest to classical students. A mere mention of the title of the article makes one think, of course, of Cicero, Cato Maior De Senectute. As part of the Introduction to his admirable edition of the Cato Maior, Professor F. G. Moore gave, on pages 50-55, a Nomenclator Senum. In his editio maior of Tacitus, Dialogus, Dr. A. Gudeman argues that the Romans believed that 120 years constituted the extreme limits of a man's life (see pages 186-187, English edition, Ginn and Company, 1894). In his German edition (Teubner, Leipzig, 1914), Professor Gudeman transferred this matter to his Introduction, as a part of his discussion of Das Gesprächsdatum, (pages 59-60).

C. K.